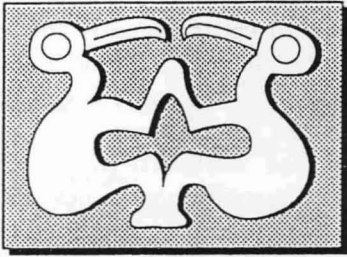


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WHAT'S NEW IN HANGAROA Sit-down Strike at Mataverí Airport

Led by two outraged *rapanui* women who climbed over and then broke through the wire fence that runs along the side of the Mataverí airport runway, 30 women and children surrounded a LAN-Chile plane as it landed from Santiago. When the men saw that the "capture" was a success, they rode in on motorcycles and horses, and then everyone swarmed in to join them. It is estimated that 150 islanders plus assorted children, horses, dogs, and motorcycles eventually surrounded the LAN-Chile airplane. The runway was blocked and the scheduled flight was prevented from leaving the island for several days. It seems that LAN recently changed their policy that allowed islanders to travel to and from the continent at a reduced fare. Airfare had suddenly doubled at the same time that available seating for islanders was sharply curtailed, and a limit was placed on freight to Easter Island. The *rapanui* reacted in an attempt to get the attention of LAN Chile by a round-the-clock sit-in of the airstrip. In typical fashion, islanders played guitars and accordians, danced and partied, inviting stranded travellers to join the party. Children played soccer and rollerskated on the runway. Camping beneath the wings of the aircraft, islanders participating in the sit-in were brought food by others sympathetic to the cause; stores closed so their owners could participate and other merchants donated food. The next scheduled LAN flight sailed overhead, not stopping at the island. Following a weekend of negotiations, the government agreed to temporarily subsidize the cost of flights until January to allow for time to settle the dispute between the islanders and the airline. One hour before the arrival of a Chilean army plane containing troops to 'restore order,' islanders simply melted away; when the plane landed, all was calm and back to normal.

An eyewitness stated that it seemed as if the entire village was out on the runway. Passengers and crew of the grounded airliner were accommodated at local hotels but were without luggage; brief interviews with passengers brought forth various comments, including some who wondered why this matter (of fares) had not been worked out earlier. Some French tourists were delighted with the stopover; an outraged North American kept threatening to sue the leaders of the strike; a few joined in with the strike. Two honeymooning couples said they were tired and just wanted to go to bed.

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Some Details From the Journal of Captain Bouman on the Discovery of Easter Island Herbert von Saher

The editors of RNJ want more details from the journals on the discovery of Easter Island. In the Fall issue (1990), I gave details from the journal of Jacob Roggeveen, the commander of the Dutch fleet that discovered Easter Island on April 5th, 1722. That article provides a general outline of the purpose of the expedition and of the subsequent events.

We shall not repeat all that in this article, but shall concentrate on the journal of Captain Cornelis Bouman, captain of the ship *Thienhoven*, the second ship in the fleet under Roggeveen's command. Contrary to Roggeveen, who was exceptional because he was a doctor of law and an intellectual of a type that normally does not go on adventurous expeditions, Bouman was more the normal type of sailor with a much more limited education. But for us he has one advantage: Roggeveen kept the official journal of the expedition which logically is more restrained in style, with an obligatory entry for every day. Even on a day in the doldrums during which nothing happens, there is at least the weather report and a registration of the bearings made. Bouman feels much more free: on dull days he has no entry at all, but on days that arouse his interest, such as during the stay at Easter Island, his entries are much longer than those of Roggeveen. Bouman's journal is more a diary of a travel writer and he certainly does what Paul Fussell prescribes in his delightful book *Abroad, British Literary Travel between the Wars* (Oxford University Press, 1980): "The task of the travel writer is to spot the anomalies." Bouman has an eye for the "anomalies"; he is evidently amused by them and he makes note of them. That makes the task to read his journal a great pleasure.

Let us plunge immediately into his Easter Island adventure just as he does! His first confrontation can be described as no less than dramatic. We shall from time to time allow ourselves some comments between [].

April 7, Tuesday 1722. During the night variable winds with strong gusts, thunder and lightning [some weather report seems inevitable but please do not forget that it is the weather and specially the direction of the wind that dictates the movement of the ships but during the day the weather

continued on the following page

BOUMAN continued...

improved and we came somewhat nearer to the coast. Suddenly we became aware of a small boat near our ship in which an old naked man was sitting, shouting tremendously. I went to him in my sloop and I brought him, not withstanding much opposition, to the *Arent* [Roggeveen's ship; see also Roggeveen's entry of 7 April in the Fall RNJ]. He was a man, deep in his fifties, with dark skin, a goatee in the Turkish manner and of very strong bearing. He was greatly surprised by the construction of our ship and all that was on it, as we understood by his gestures. As we could not understand him in the least, we just had to interpret his gestures. We gave him a small mirror and when he saw himself, it frightened the wits out of him, as did the sounding of our bell. We gave him a small glass of Dutch gin which he poured over his mug and when he felt the force of it he started to rub his eyes. Then we gave him a second glass of gin and a small biscuit but he did not take any of it. He felt ashamed because of his nakedness as he saw that we were all dressed. Therefore he put his arms and head on the table and it seemed he addressed his gods about this, as we could clearly see from his movements: he raised his head and hands many times toward heaven, and used many words in a loud voice. He was busy in this way for about a half an hour, then he started jumping and singing and appeared very happy and gay. We bound a small piece of sailcloth in front of his private parts, which seemed to please him particularly. He had a very gay face. Then we ordered the violin to be played for him and he danced together with the sailors. He was greatly surprised by the music as well as the construction of the instrument.

His little boat was made of small narrow pieces of wood that were glued together with some organic material and on the inside there were two wooden ribs. It was so light that one man could easily carry it. For us it was a great surprise to see that a man alone dared to go out so far in the sea in such a tiny little boat with nothing at his disposition but one paddle, because when he reached us we were three sea miles from the coast.

In the afternoon we had the middle of the island at 2 miles south/southwest, and as the wind increased again and rain started we were forced to increase our distance from the coast so we had to take leave of our companion. He showed little inclination to leave. In order to get rid of him we had him brought to his boat but he kept paddling next to our ships until he saw that we were moving away from the coast. Only then did he return to the island. There was already a hollow sea and I was afraid that he would not make it.

[And with this note of consideration and care ended the first confrontation ever between an Easter Islander and Europeans. One could only wish that all the following ones had been as peaceful, friendly and musical as this one. But three days later, things began to go wrong.]

8 April, Wednesday. At two in the morning we turned southwest and at daybreak we were very near the northwest corner of the island, then we turned eastward. On land we

saw several high statues in the heathen fashion as well as a great number of people. We tacked up to the coast and at eleven we were so near the coast in the middle of the island that we dropped anchor at 23 fathoms. The soil was greyish white sand with coral. Here we had the northern corner of the island straight east and the northwestern corner west/northwest and a high erected monolith that is near the coast southwest to west, these two corners forming a small bay where many inhabitants were standing. [Author's note: if we interpret this orientation literally it is impossible to be at sea in this position; the trouble with Easter Island is that its northwestern corner is also its northernmost point. But if we interpret this more freely then it can make sense: if the "northern corner" is the Poike peninsula (which is not the northern corner but the eastern one) which Bouman saw to the east, this should in fact be more east/southeast, Roggeveen gives the correct bearing in his journal and if the "northwestern corner" is Ana Nga Heu (to be found on the map on page V of the Uncommon Guide to Easter Island, which is in fact the northernmost point) and Bouman saw that to the west/northwest, if he anchors in a bay with white sandy soil and sees a big *moai* southwest to west, then that bay can only be Anakena, which is quite a discovery!]

Then the commander ordered me to send a sloop to the coast for orientation with orders not to land if there were too many people about, especially if they were armed. They were not armed but it was reported that there were many people about who immediately entered the water when the sloop neared land and made off with its oars. So the sloop returned to the ship without success, reporting that the natives were not all naked but were wearing white and yellow dresses as I had already noted from a distance while tacking. But the natives were not afraid of us at all; they came in small canoes and many came swimming on bundles of tied reeds [but not on reed rafts or in reed boats, of which Mr. Heyerdahl please take note]. They boarded our ships without any weapons and the sailors who had been on the beach earlier also confirmed that they had seen no weapons at all. They brought in their canoes or reed bundles both living and roasted chickens and bananas for which they asked nothing.

All looked with great surprise at our ship with its rigging but nevertheless they were big thieves, taking everything that they could lay their hands on. Some took worn brooms, broken spokes, firewood and such things, and jumped overboard with them and swam to the coast. I think that they did this more out of curiosity than to have any benefit from these absolutely worthless objects. Towards the evening we made them swim back; those that had boats paddled back to the coast because we had become weary of their company. It was then decided to go on land with a big landing party next day.

9 April, Thursday. Very beautiful weather, little wind. We used this quiet day to careen the ship for cleaning the underside. A lot of people came on board again, swimming as well as in boats, and brought chickens, yams and bananas but we did not allow too many on board.

I went on board with the commander to prepare everything for the landing party. I put an officer for every three men under my command, a total of 23 persons including the surgeon and the ensign, a corporal and 18 soldiers and 8 more sailors who would also be armed to guard the sloop when we went on shore. During the night we had a sweet little land-wind. [Even the weather report can be poetic sometimes].

10 April, Friday. In the morning, quiet pleasant weather; at seven we went to shore with 5 sloops in order to land. Our party totaled 52 men, sailors as well as soldiers; from the *Arent* 68; and from the *Afrikaanse Galley* 17 men, so that our total strength was 134 [calculating error] from our three ships. We came on land without difficulty, that is to say except those who had been ordered to stay in the sloops to guard them. The inhabitants carried no weapons of any kind, but came to welcome us in masses with their bare hands, hopping and jumping for joy.

Notwithstanding this, 9 or 10 of them were shot at and killed by our men and some wounded for which my officer Cornelis Mens was responsible. He fired without any order from the commander, which led other men to the conclusion that an order had been given so they also opened fire. It was taken very ill of him. Later he excused himself saying that the inhabitants had tried to steal his gun and had threatened to throw stones. This was not believed by Mr. Roggeveen, Captains Coster and Roosendaal, the lieutenant, my ensign nor any sailors who had been present because we landed first and passed through a great number of inhabitants who made room for us, showing great friendliness. The officer maintained that he had been assaulted, but all other officers were of the opinion that he had acted out of cowardice. When we landed he had been difficult because, as second of my company, he should have landed immediately after me; however, he remained in the sloop up to the last and then chose another way to go on land where he saw fewer people and that is where he started firing.

After this had happened the inhabitants fled from the beach. We then marched to their dwellings in which we found absolutely nothing. These dwellings are built of a sort of straw looking like beehives or as if a Greenland sloop has been turned upside down. The entrances are extremely low so that one has to creep in and out on hands and knees. These entrances are all directed toward the northeast so that the inhabitants, coming out in the morning, can honour and serve their god in this way, because all the openings correspond accordingly. [It takes a sailor to notice this but whether this uniform direction has a religious background or that it is indicated to be away from the strong prevailing winds, is another matter]. We stopped our force there.

In the meantime we saw the inhabitants flying into the mountains, but we had no intention of following them because we saw nothing of value on this island. When we prepared to return to the beach, an inhabitant approached us quietly, wearing a crown of white feathers on his head, a white dress and a white shell hanging on his breast. Even

when still walking he showed homage by stooping. He laid a bunch of bananas down on the ground at least thirty steps from us and then galloped away like a horse. But when he saw that this was agreeable to us, he returned together with other inhabitants, bringing more chickens, bananas and young plants. They again laid them down together with sugarcane. We only took the chickens and the bananas. This Indian with the feathers was one of their chiefs as is shown by the following incident. When he ordered others to do something which they did not do, he took a stone and threatened to throw it at the unwilling person, whereupon that person immediately went on his knees with folded hands and laid down to bid his mercy, which was granted. Then the other rose and executed what he had been ordered to do. While we walked back this chief made others bring us more chickens and bananas but they were not very well provided with these, and we could clearly notice from their fear that they would have brought more if they had had more. As we saw that they were so poor, we compensated them with half a piece of Haarlem cloth of 5 to 6 penny per yard [apparently of some value], which they accepted with gratitude. We were accompanied to the beach by some of the chiefs where we stayed until everyone was on board. So we left like good friends.

The share of our ship in the total quantity acquired during this tour on land was 18 chickens, big as well as small, and 13 small unripe bunches of bananas. The *Arent* and the *Afrikaanse Galley* received their portion proportional to the number of men on board.

In the meantime a strong northerly wind had started and we would have sailed immediately when everyone was back on board but in neither direction could we sail above the corners of the bay, so we were forced to remain there. [This proves that their anchor site was Anakena Bay. With a northerly wind you can still escape under sail eastward from La Perouse Bay but not from Anakena]. During the night there was a strong wind, and for security's sake we lowered the yards and brought out a sheet-anchor.

The island has gently sloping mountains like one sees in England. The inhabitants have clearly divided their arable land in square fields with furrows. They have planted these with yams and other crops that I do not know. Also with sugarcane that is thick, long, and has long members; yes, much heavier than I have seen in Surinam, Curacao, the coast of Venezuela, Martinique, Brazil or anywhere else. The juice of this cane was very sweet. Of yams, bananas, and small coconut palms we saw little and no other trees or crops. The population grows only these crops. They have only a small number of chickens and no other fowl or cattle. They managed to prepare the chickens very nicely in holes in the ground in which they had stones that were heated glowing hot by burning bushes. The chickens were then bound in wide-leafed grass and put on the hot stones and were covered with dry leaves. In this way the chickens were ready in a very short time and those of us who ate them declared

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Bouman continued....

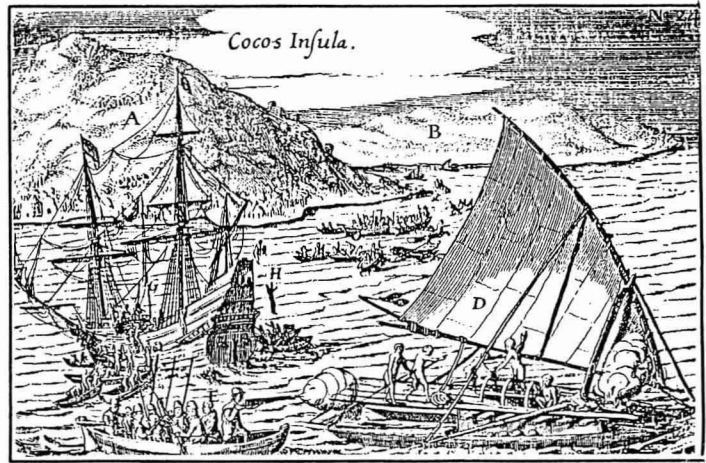
that they tasted very well and that the meat was well done. Their clothes consist of white or yellow cloth that they rub with some red earth from the soil. It is neither wool nor cotton, neither grass, hemp or flax; it was not woven nor spun. It seemed to be worked together with warm water. The junction was strange in our eyes. In my opinion this clothing material must be a wool or hairiness that one finds in the heart of the yam, and that they know how to prepare in some way or another. On their mountains we saw from a distance some white material lying there to bleach. [Bouman's description is completely clear and correct but evidently he was not acquainted with textiles made from beaten treebark, a material widely used in Polynesia because wool was non-existent there where as cotton was available, for instance, on Tahiti. But the Polynesians did not know that it can be spun and woven. That is another proof that the Incas, who were then certainly the worlds' greatest experts in spinning and weaving cotton have never come there to teach this to the Polynesians, of which Mr. Heyerdahl please take note.]

We found no furniture at all and of utensils, only calabashes in which they keep their water. I tasted it and found it to be very brackish. They know no steel, iron or other minerals, nor weapons or any objects that we showed to them such as scissors, needles, coral [beads], mirrors and such things. They did not know either what you can do with a knife before we showed them. They cut their bananas with a sharp little black stone [obsidian]. They first cut around the branch and then twist it off. From all this I conclude that they have never seen other people than those who live on this island.

We gave this island the name Easter Island because we discovered it on first Easterday. [For the American reader, in northern Europe we have first and second Easterday, that is itself a remnant from heathen Germanic spring rituals which Christianity probably reluctantly adopted.]

Here Captain Bouman interrupts his diary and then jumps to 18 May, five weeks later when the Dutch fleet had left Easter Island far behind. When one looks back on this journal and that of Commander Roggeveen it is really surprising to see that their stay near Easter Island was so short--less than one week with the island in sight and less than one whole day on shore. No wonder that the impressions are only of the most superficial sort and moreover these visitors were not anthropologists. Nevertheless, their observations give us some understanding of how the situation was on Easter Island in 1722.

In a following article we shall give more detailed impressions from another diary about a longer visit made some fifty years later.



Engraving from the journal of Jacob le Maire, 1616. Although historically earlier, it gives an idea of how Roggeveen's landing on Easter Island might have looked

Sit-downcontinued from page 49



Islanders partying at sit-in on Mataverí runway; the sign reads "LAN, Basta de abusos".

One of the stranded travellers was British journalist Nick Cater who continued to telephone to the BBC in London as the sit-in developed. This probably was the first direct broadcast from Rapa Nui that has enjoyed world coverage. The BBC continued to report about the situation in hourly news broadcasts all day on the 25th of November. It was fortuitous for the protesting Rapanui as the consequences of their blocking the runway were shared by tens of millions throughout the world. A follow-up on the story was broadcast two days later reporting on the cessation of the sit-in and news that a Rapanui delegation would be sent to Santiago for negotiations.

Transpacific Contacts: The Mapuche Connection

José Miguel Ramírez

At present, there is a renaissance of the old thesis of a prehistoric transpacific contact between Polynesia and America, from west to east, thanks to the successful journeys of experimental sailing by the double canoe *Hokule'a* (Finney 1967, 1977, 1979, 1985).

In spite of the untimely end of Eric de Bisschop's attempt in 1956, the present knowledge of trade winds and wind patterns in the South Pacific is good enough to postulate that such a voyage was possible for Polynesian sailors and their crafts by means of the same mechanisms--accidental or not--that brought them and their culture to Easter Island (Finney et al., 1989; Irwin 1989, 1990; Irwin et al., 1990).

There are many references concerning the supposed transpacific origin of a long list of cultural traits in different prehispanic American cultures (Dixon 1933; Emory 1942; Imbelloni 1953; Estrada et al., 1962; Meggers 1975, 1987; Jett 1983), even the "exchange" of valuable foods: the sweet potato, a definitely American cultigen (Yen 1974). Peter Buck (1938) first said that it was brought back by Polynesian pioneers; the prehispanic chicken in America seems to have come from Polynesia (Carter 1976).

The main problem concerning some of the archaeological, ethnographic and linguistic parallels is how to differentiate whether the origin was by independent evolution-convergence or by contact.

Some structural analogs (social organization, burial practices) could come from similar environmental-historical-cultural stimuli. Then, any parallels lacking such a basis can be better explained by contact, as long as some homologous traits (specific words, or the shape of an artifact that does not depend on its function) can be better explained in terms of contact, too (Godfrey and Cole 1979).

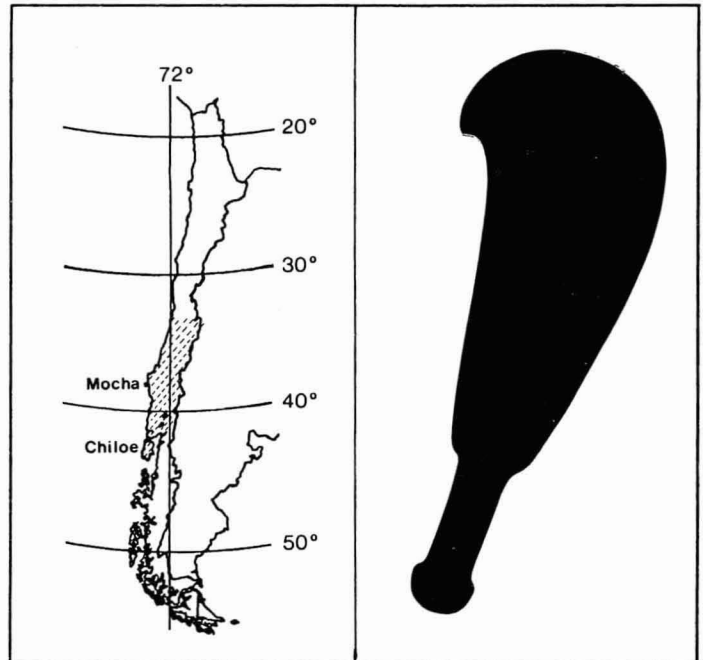
The real analysis is quite difficult because of the nature of the record (most of the time silent) and the complexity of the cultural process itself, which includes different possible situations of contact, selectivity and change throughout time.

The Mapuche Data

The Mapuche area was once located all along central-south Chile (latitude 33° to 43° south), from the coast to the eastern side of the Andes Mountains. According to many references, this old and strong culture (500,000 people at present) seems to have received some cultural borrowings from Polynesia in prehispanic times.

In order to evaluate such possible contact, I have been working on a project (FONDECYT 0193/90) to record all "evidence" and then to analyse it in a systematic way.

The first reference for an exotic artifact in a local archaeological site comes from 1910 when the former Director of the National Museum found two *mata'a*, Easter Island obsidian spear points, in a prehispanic shell midden south of Valparaíso (Aichel 1924; Oyarzún 1927).



a) Map of Chile showing Mapuche area.

b) Clava "mere okewa"

Many *mata'a* have appeared in Mapuche collections, sometimes associated with other Easter Island artifacts (*toki* and stone pillows) of suspicious origin, and there are at least three of them found in archaeological sites but they all lack firm provenience. The next reference is the Mapuche word for the old stone polished axes, *toki*--a word that was widely spread from Southeast Asia as far as the Mapuche area in South America (Imbelloni 1928). *Toki* in Chile were both axes (mainly adzes in Polynesia) and symbols of rank (*tokicura*) for the old Mapuche chiefs, and there is even a reference for a Maori chant when cutting trees with *toki* which, as it has been said, was textually preserved in a Mapuche tale (ibid. 1931).

Linguistic parallels between Mapuche and Rapanui languages were already seen by Father Sebastian Englert (1934) who had come to the Capuchin Mapuche Mission in 1925, before his long stay on Easter Island (1937-1969) and they have been recently reviewed by Schuhmacher (n.d.).

A very interesting simultaneous analog-homolog is the traditional cooperative work under the rules of reciprocity, called *minga* in Mapuche, *umanga* in Rapanui and *mink'a* in Quechua. Dr. Daniel Lagos (University of Playa Ancha), a linguist who is currently working on both Mapuche and Rapanui languages, has been analyzing this specific material as co-investigator.

On the island of Chiloé there is also a parallel with Polynesia: the old earth-cooking oven, called *curanto* (*umu* in Polynesia). Nevertheless, the most mentioned Polynesian-like Mapuche artifact has been the so-called "Clava Mere Okewa" a stone polished handclub with a long flat body, wide and asymmetrical at the extreme end and with a rounded short handle-- a shape that is closely related to the Maori

Mapuche continued....

wooden *wahaika* (e.g. Imbelloni 1953). Mapuche clubs lack the elaborated ornaments on the edges because of the raw material used: instead of wood, they were made from local slate.

Other club shapes are also present, attesting to a complex local evolution. Unfortunately, it's late prehispanic association has never been confirmed by a well-controlled archaeological context, only oral references for its presence in two Mapuche burials. Spanish conquerors did not see them in use as was the case for the well-known *tokicura*. They remain one of the most intriguing items.



A possible Mapuche sculpture (no provenience);
Collection: Fonck Museum, Chile

Recently a new item has been included: three small stone busts (15 to 40 centimeters high) that were found on Chiloé Island (Looser 1932), Mocha Island, and San José de la Mariquina. There are quite close in stylistic conception, but Rapanui models seem more expressive whereas the Mapuche figures were made by a more abstract mind, such as "rationally cooled." Many other sculptures of this kind are at present in museums and private collections but, again, there are no accurate controls concerning their origin. The "prehispanic chicken" and its possible Polynesian origin must still be proved. Chicken bones were found long ago in shell middens on Mocha Island. Somehow, Chiloé and Mocha Islands seem to concentrate some specific traits which can provide interesting clues in the future. In fact, I have recently seen a possible "rocker jaw" (Gill 1990) from a prehistoric burial in Mocha Island. Polynesian-like features were already mentioned for some skulls from Mocha Island long ago (Ureta 1937).

In any case, if a contact between Polynesia and South America ever occurred, I think it was in the opposite way to the one claimed by Heyerdahl. If so, the best way was by means of the westerlies, reaching to about Latitude 35° South, to sail directly to the Chilean coast before these

favorable winds. If departing from Easter Island, "a canoe might be able to make it to South America in a month or so of sailing if consistently good winds were found, a voyaging time well within the carrying capacity of large double canoes and the endurance of Polynesian sailors" (Finney, n.d., b).

Museo Sociedad Fonck
Viña del Mar, Chile

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EASTER ISLAND FOUNDATION NEWS...

Two new members have joined the EIF Executive Committee: Treasurer Gary F. Wirth, AIA of Woodland, CA and Kristi Wessenberg, Albany CA. Continuing officers are Dr. Joan T. Seaver, President; Dr. Georgia Lee, Vice President; and Dr. William Liller, Executive Director.

The Mulloy Research Library has received a donation from Robert Koll of Mexico of petroglyph "daubings" on cloth made in the 1970s when Koll was working with Bill Mulloy at Orongo. These will be housed in the new Library facility on the island. This collection, along with some Rapa Nui carvings and necklaces, has been exhibited at several museums in the United States.



The spectacular logo on Easter Island Foundation T-shirts (designed by Mark Oliver, Inc.) received rave reviews in New York recently. It was rated among the top 5% of 8000 entries in "Creativity 90", a national competition--AND Oliver's entry was only a black and white version! Rapanuiphiles who wish to sport this nifty logo (in three colors) will soon be able to purchase this T-shirt on Rapa Nui at Hotu Matua's Favorite Shoppe or by sending a \$20 donation to the Easter Island Foundation, Box 1319, Pacific Palisades, CA 90272. The logo is in red, blue and yellow on a white T-shirt; sizes M,L,X L.

Project Polynesian Migration: Tahiti to Easter Island, September 28-October 15, 1991. Papeete (Tahiti)... Raivavae (Austral Islands)... Marotiri... Mangareva (Gambier Islands)... Pitcairn Island... Henderson Island... Ducie Island... Easter Island.

A chain of exotic South Pacific islands will be visited by only 96 lucky voyagers aboard Society Expeditions "Society Explorer".

Dr. Joan Seaver and Edmundo Edwards will be among Society's lecturers for the voyage, and 10% of each Rapanuiphile's fare will be donated to the Easter Island Foundation. Costs (exclusive of airfare) range from \$4,490 to \$7,350 with a \$400 discount offered to early subscribers. Watch your January mail for full details on this "once in a lifetime" journey!

Write EIF, Box 1319, Pacific Palisades, CA 90272 for further information.

"Terra-X: When the Gods Toppled. The Mystery of Easter Island."

German State Television, Channel 2 (ZDF), 11 November 1990. Telescript and Direction: Dr. Rolf Pflücke, ZDF South American Correspondent; General Editor: Gottfried Kirchner.

Reviewed by Dr. Steven Fischer

At Sunday evening's prime time, reunited Germany's television audience of some 80 million, together with another 30 million or so in neighboring countries, thrilled to a special "Magical History Tour" through Rapanui, here a conjured-up never-never island meant, it appears, to dazzle and daze.

Opening with a breathtaking January 1990 Rapanui seascape, our narrator, Rolf Pflücke, asks somberly: "Where did they come from--the West or from the East? Why did they build the gigantic statues? Who toppled them--earthquake or revolution?" And it is symptomatic of the bile that follows, disgorging the worst of all journalistic fares: the esoteric. For this is the whole intent of the German television series "Terra-X." Not elucidation, but titillation, the crime compounded by a sound track of pseudo-Rapanui chanting.

The photography was superb. I should have turned off the sound and reveled in the glorious colors of our beloved island. But curious as I was, I left the sound on, unfortunately. And so I learned that the "Terra-X" team arrived on the island in time for the Rapanui Feast of *Tapati*. No explanation, of course, that this is simply Rapanui for "week" (borrowed from Tahitian *tapati* "Sunday") and actually means *Semana de Rapanui* or Rapanui Week, a modern celebration. Showing the *totoro* boats off Hangaroa, Pflücke tells us of Hotu Matu'a, mentioning even the Marquesas as a possible origin (for the first and last time), and then describes the so-called "Tapati Feast": "With this tribal celebration, Polynesian tradition and South American inheritance intermix. No one today is able any longer to separate the one from the other."

We hear that Rapanui has 3000 inhabitants (when did the extra 1000 arrive?), with Hangaroa as their "sleepy nest." As we enter the Instituto de Estudios, Pflücke is seen planning his island trip with Patricia Vargas C., who explains that 80% of the surface of Rapa Nui has been surveyed already, while Roberto Izaurieta and Lilian Gonzalez look on, who will excavate with Vargas during the 1990 season.

Fade out: Pflücke speaks of the origin of the Rapanui, asking whether they are Polynesians or South American Indians? Then, as if in answer, he mentions Heyerdahl's 1947 Kon-Tiki expedition and we are shown two superb maps, the first giving a general Pacific orientation, the second the island itself in detail.

Fade in: Some thirteen horseback riders--the German TV team, Vargas, Izaurieta, Gonzalez, and a group of Rapanui are seen riding towards Rano Raraku, with terrific shots of the scenery, of the dusty ravine on entering the crater, then

of the lake itself, where the men and women of Hangaroa are seen cutting *totoro* for the Semana celebrations, laughing and calling out gaily. Here Pflücke mentions Heyerdahl's theory of the South American origin of the first inhabitants arriving with and on *totoro* (not mentioning, of course, that it has been growing here 35,000 years already).

Fade out: Lake Titicaca, where Indios are shown working "the same reed" (it is not). "Could they have also reached Easter Island in the pre-Inca days?" asks Pflücke enticingly. We view the Tiahuanaco (repeatedly called "Tihuanacu") Gate and a standing stone figure that, miracle of miracles, "reveals an astounding resemblance" to the *moai* of Rapanui. "Did the pre-Incas, in the middle of the first millenium, enter the South Pacific?" Pflücke suggests.

Fade in: The riders proceed to the *moai* of Rano Raraku, to a sound track of weird chanting conjured up out of the ancient depths of some modern German sound studio. Here old Felipe Teao, perching before an unfinished supine *moai*, declaims in all sobriety how two Rapanui men could transport the *moai* in ancient times "filled with the spirit of Hotu Matu'a." Pflücke offers no comment, allowing Teao to lecture along on the subject of *moai* production while Vargas, an excellent archaeologist, stands to one side, mute and unasked.

Pflücke then relates the legend of the "Long Ears dominating the Short Ears," as if documented history, and the riders clip-clop on to the Poike "Ditch," here called--according to the opinion of the scientists"--one of the greatest mysteries of Easter Island. And Don Felipe lectures us on this "mystery" as well.

We then see Vargas crouched down with Gonzalez inside her test trench at the "Ditch", having found at the depth of a little over one meter, a tree hole and a charcoal-encrusted stone. Lilian Gonzalez carefully scrapes off the charcoal: We are informed that it was subsequently ¹⁴C-dated, at Heidelberg, to the 11th century. (A valuable new finding, if Pflücke's information is reliable.)

Yet when Vargas was asked by Pflücke whether this find contradicted the story of the Long Ears versus the Short Ears (naturally we hear nothing by either of the correct translation of *hanau eepe* and *hanau momoko* as "fat people/thin people"), Vargas replies in all innocence: "On the contrary, this proves the full veracity of the legends. It shows that there was a great fire here in the 17th century."

(Too bad she didn't have the ¹⁴C date already.) Then Vargas goes on to tell us of "Heyerdahl's" (actually Carlyle Smith's) 1955-56 excavations here at the so-called "Ditch". Throughout the program, Heyerdahl's name is generically used for the work of many others, including those whose findings contradict Heyerdahl's South American hypothesis.

Suddenly we find ourselves off to Ana o Keke at Poike, and actually slither on into the dangerous cave, with absolutely marvelous footage of its interior with its panoply of petroglyphs. Upon first entering, Don Felipe is muttering spells "to ward off the evil spirits." Once inside, we hear Vargas explaining how the petroglyphs (one of which she

falsely identifies as a *rongorongo* sign) can here be interpreted possibly as a pictographic story that the *Rapanui* were responsible for the collapse of their culture, as they destroyed their forests for firewood. (A particularly modern, ecologically sensitive interpretation, one would think.) We penetrate even deeper into the cave, where we hear of the *neru* --"maidens"-- initiation legend. All at once we find ourselves smack in the middle of the Sebastian Englert Museum in Hangarua, where we observe old Leonardo Pakarati hunched over a desk "trying to decipher the signs we found in the cave of the maidens." So we are shown the signs: they are taken from one of the last 19th-century so-called "Rongorongo books" which have little to do with the Rapa Nui classical tablets.

"Leonardo, with his 75 years, is the last of the inhabitants who understands something of the *rongorongo* script of the island," which comes as something more than a surprise to anyone who has ever studied *rongorongo*. And we are further astonished to learn that Leonardo "wants to transcribe all of its 600 signs into Spanish." Apparently, someone has forgotten to tell somebody that it isn't exactly as simple as all that.

The question is posed: "Did *rongorongo* come with the Polynesians or is it from pre-Inca Peru?" Then we are told that *rongorongo* has not been in use for over a hundred years and is now forgotten. "Is old Leonardo then a fraud?" asks Pflücke.

"My grandfather initiated me into the secret of the *rongorongo* script," Leonardo himself explains. For grandfather had hidden himself in a cave in 1862 during the international slave raids and was thereby saved. He was "the last one who understood the *rongorongo* script; he left me his knowledge before he died and I learned everything by heart." (Actually the only *Rapanui* left on the island known to have retained significant knowledge of *rongorongo*, judging by the unpublished Routledge notes, was Ure Vaeiko, who died long before Leonardo Pakarati was even born.)

Suddenly we are standing in the laboratory of the Museo Nacional in Santiago, where we watch a cast of the Large Santiago Tablet being made for the "Terra-X" team. Upon which we jet over to Tübingen, Germany, where we see Pflücke showing the cast to Prof. Thomas S. Bartel, the Grand Old Man of *rongorongo* research in this century, who, according to Pflücke, "appears to have achieved a breakthrough" after nearly forty years of study.

Barthel, holding the cast, explains that the task of the 1950s involved the collation of the material and the identification of parallel passages. Barthel's own solution, he goes on, of *rongorongo* came through a study of (Metoro's) chants from the 1870s, which allowed him to correlate the *rongorongo* texts, if only in tiny passages, with these sung chants. Thus, in the 1950s and 1960s, short passages "more or less" opened themselves to understanding.

Barthel then picks up a replica of the "Santiago Staff," which he identifies as the "original form" of inscription, the tablets being a much later form of script reproduction. And

he comments on his latest findings (to date still unpublished) concerning the "Santiago Staff," revealing that the script, in certain passages, contains here eschatological knowledge--that is, information about the Hereafter and the fates of the deceased--including all dangers in the Afterlife in the form of chants and magic spells. It manifests the *Rapanui* concept of the Netherworld, claims Barthel; it is the secrets of the king, put down in writing on this Staff. (We hear no mention that this is Barthel's explanation concerning only one segment of the Staff, or that this reading assumes that the text here runs "backwards"). Indeed, of the 50 minutes of taped interview in Tübingen, as Barthel informed me, only two minutes and nineteen seconds of airing remained in the end, obviously tailored to emphasize the "mysterious.")

We fade back to Rapanui, where we hear that "the island appears even more mysterious," which should come as no surprise to anyone by now. As the riders continue on, we are told that "if Professor Barthel's theory is correct, then the Long Ears would have ruled the island people for centuries with spells and magic, not with weapons and soldiers...."

We arrive at Anakena and Pflücke speaks of some unidentified "early conquerors" (conquering whom?), asking: "Who were they and where did they come from?" Here we experience a fantastic back pan, right back into the middle of the *moai* of Ahu Nau Nau, only to be soiled by a nauseating series of further interrogative that ends with: "What was the mystery of these *moai*'s?" And the esoteric gargling sounds echo in the distance....

A sudden flashback to 1988: Thor Heyerdahl is overseeing excavations in the "Temple" of Anakena, and we learn for the first time that "what he found astonished the scholarly world." For at the lowest level were revealed blocks "exactly like those of the Temple of Tihuanacu [sic], in Bolivia." (Now we know why Pflücke called it "the Temple of Anakena.") Heyerdahl thus concluded there must have been three waves of migration... And now here Heyerdahl himself, for some inexplicable reason, begins lecturing to us on Bolivian-Peruvian history of 1280 A.D.

As the riders ramble along the North Coast, we are informed of the nearby wild beans, *kumara*, bitter orange, and other plants "originating from South America," with no further qualification of when or how these might have been brought here.

No, I refuse to switch off the set. Curiosity triumphs. Whereupon a halt is made to excavate a curious, internally cobbled, *hare paenga*-shaped site here on the North Coast. "Will the *aku-aku* be angry?" asks Pflücke most considerably. Once done, Vargas explains the site as a post-1680 tomb, a surprising discovery and one of only three scenes in the entire program which comprise a valid contribution.

Then we are back again in the middle of the "*Tapati* Feast" (Semana by any other name), watching the *Rapanui* paint their bodies (which, we learn, is a Polynesian custom and has "nothing to do with the South American inheritance") and then merrily *hakapei*--sledding riotously downhill on the

Terra-X continued...

stems of banana trees, no less, shrieking and laughing, and the sheer joy of it all is wonderfully contagious.

The horses plod on to Rano Kau and on up to Orongo, where we're suddenly walking about studying the petroglyphs and learning of the "Birdman cult." Again a Pflücke inspiration: "Was it their desire to leave the island on birds' pinions?"

Whereupon we find ourselves atop a boat in the middle of Hangaroa Bay, where we observe the winning Semana team rambo-ing it ashore and "Miss Rapanui" being lifted on high to parade her through all of Hangaroa. At least Pflücke does mention here at long last that it is "questionable whether this represents an actual tradition."

At the very end of the program, we watch Juan Haoa on a high ladder as he sets in place the glowing eyes of the *moai* Ko Te Riku at Tahai--and suddenly find ourselves standing before four, wide-eyed mysterious *moai* of mysterious Ahu Nau Nau as the sound man switches on his mysterious sound track and the sun sinks into the mysterious South Pacific. An initial response from two of the tens of millions of Europeans who watched this ridiculously expensive program (probably enough to fund the Instituto for years or to turn out a whole series of scholarly books on Rapa Nui), two Germans who know nothing of Rapanui and let themselves be entertained.

A German engineer could recall that Heyerdahl did some archeological excavations on Rapanui which confirmed his theory that the "Indians of Easter Island" came from Peru. He was very impressed by the "old man who is the last to know the script and who is writing it all down."

A German housewife was extremely taken with the pretty scenery and will all the strange statues, but found Felipe Teao's explanations "a bit far-fetched." She was thoroughly convinced, from the displayed "proof", that the *Rapanui* had come from Peru...since Heyerdahl showed this in his archaeological excavations."

Proof? Merely of that ever-widening gap--not only here in Rapanui studies, but seemingly everywhere, in nearly every discipline--between the mass media and the scientific community at the end of the twentieth century, with the catastrophic result of widespread public ignorance and misinformation in most countries of the globe.

Though it was most refreshing to see Barthel documenting his findings on the Rapanui classical script, albeit highly edited in a one-sided manner, and though it was important, too, to follow Vargas' minor excavation up on the North Coast, these were only small cries in the vast wilderness of journalistic irresponsibility.

That the true Rapanui story--the one that is so much more interesting, so much more important, and thus all that much more exciting, too--is ignored here and in most journalistic reports, is not merely deceiving. It is downright disreputable, impugning by default the findings of a century of dedicated science.

Steven R. Fischer, Ph.D., Meersburg.

PUBLICATIONS:

Lemaire, Andre. *Pâques: à l'ombre des géants de pierre.* Editions Visages et Réalités du Monde: Avenue Ragih, Boîte 1-1030 Bruxelles, Belgium. 1990.

Finney, Ben. *Voyaging into Polynesia's Past. Journal of the Pacific Society*, Vol.13(3). October 1990.

Oceanic Linguistics. University of Hawaii Press, Journals Department. 2840 Kolowalu Street, Honolulu HI 96822.

Southeast Asia Handbook, 1990. Moon Publications Inc., 722 Wall Street, Chico, CA 95928. Price: US \$16.95 (\$20.45 Postpaid). This newest travel book to come from Moon Publications has 750 pages crammed with information about the Phillippines, Hong Kong, Thailand, Burma, Malaysia, Singapore, and Indonesia. It is fully indexed and full of maps, charts and information for those far-away places on the other side of Oceania.

Ulysse: La Revue du Voyage Culturel, No.13. 1990. Published by Les Publications Historiques; 12 rue Ampere, 75017 Paris. This entire issue is devoted to Easter Island and includes many color photographs as well as those in black and white. Articles (in French) include "Les géants du Pacifique" by P. Boitel; "La Pérouse: il n'y a plus de bons sauvages" by L. D'Alieu; "L'île aux bêtises" by M. Orliac; "Histoire ou Légende?" by A. Congnard; "Ainsi vivaient les Pascuans" by J. Guiart; "Moai et Rongorongo" by J. Vignes; "Gauguin: la fin du voyage" by C. Richard; "Les enfants de Tangaroa" by C. and M. Orliac; "L'honne et L'oiseau" by C. Vanderhaeghe; "Maupiti, pour rêver" by D. Charney; and "Loti, aspirant sur La Flore" by A. Quella-Villeger.

L'Echo de Rapa Nui, Octobre N12, 1990. Bulletin Trimestriel, Francois Dederen, Clos du Parc 6, 1420 Braine-L'Alleud, Belgium.

Although the publications listed below date back a few years, a collection of issues of *Moana: Estudios de Antropologia Oceanica* that deal with Rapa Nui have just come to our attention, courtesy of Dr. Olaf Blixen, Casilla de Correo 495, Montevideo, Uruguay. Because some of these may be unknown to our readers, we are listing them.

Blixen, Olaf. La oclusion glotica del pascuense y algunas observaciones sobre la posición del pascuense dentro del grupo de lenguas polinesias. *Moana* I(5), 1972.

_____. Tradiciones Pascuenses II: Ure O Hei y los tres espíritus vengadores.--Tuapoi.--La vieja del brazo largo.--La nina de la roto. *Moana* I(6), 1973.

_____. Tradiciones Pascuenses III: Ure a Ohovehi. *Moana* I(7), 1974.

_____. La expedition española de 1779 a la Isla de Pascua. *Moana* I(9), 1977.

- _____. El Heva de los antiguos pascuenses. *Moana* I(10), 1977.
- _____. Piedras grabadas de la Isla de Pascua. *Moana* I(11), 1977.
- _____. Figuras de hilo tradicionales de la Isla de Pascua y sus correspondientes salmodias. *Moana* II(1), 1979.
- _____. Tradiciones Pascuenses IV: Historia de Moko a Rangi Roa. *Moana* II(2), 1980.
- _____. Sobre un majador hallado en la Isla de Pascua. *Moana* II(3), 1981.
- _____. Tradiciones Pascuenses V: Historia de Tuki-Hakahe-Vari. *Moana* II(4), 1983.
- Schuhmacher, W.W.** Un vocabulario inedito de la Isla de Pascua compuesto por Johann Reinhold Forster durante el segundo viaje de Cook. *Moana* I(12), 1978.

The current issue of *Tok Blong SPPF*, a Quarterly of News and Views on the Pacific Islands (October 1990, #33), and available from SPPF, 415-620 View Street, Victoria, B.C., Canada V8W 1J6, contains several perceptive (and frightening) articles concerning the storage of nerve gas on Johnston Atoll and the dumping of Western waste in the Marshalls. Greenpeace has opposed the Johnston Atoll plans since 1983. The article succinctly points out that "Cash payments for accepting foreign waste are often large enough to tempt Pacific countries to consider mortgaging their public health and environmental integrity in exchange for sorely needed currency."

A following article describes the slow poisoning of French Polynesia as the result of the French atomic tests that have been made in the Pacific for nearly 25 years. It is distressing to learn that the French plan to continue nuclear testing at the rate of about six each year for the foreseeable future.

The Washington Pacific Report (Pacific House, 1615 New Hampshire Ave., N.W., Washington D.C. 20009) which describes itself as "The insider's newsletter highlighting the latest developments of interest involving the insular Pacific" has, in its August issue (Vol.8(21):1990), further information about the plan to incinerate lethal gas on Johnston Atoll.

Pacific Arts: The Journal of the Pacific Arts Association is the new title of the Pacific Arts Association biannual publication. Formerly Pacific Arts Newsletter (PAN), the name change reflects the fact that PAN no longer serves just as a newsletter. Along with the name change, there is also a change in arrangement of content and redesign of the format. *Pacific Arts*, No.1-2:26-35 (1990), contains four articles in regard to Rapa Nui under the general heading of "Reports of damage to Easter Island statues," by J. Van Tilburg, Christian Kaufmann and Laura Word; and an article on Marquesan stone work appears on pp.36-49: "The Cutting Edge of Tradition," by Jane Freeman Moulin.

The Pacific Arts Association is an international organization devoted to the study of all the arts of Oceania. For information contact PAA at 900 S. Beretania St., Honolulu, HI 96814."

PACIFIC CONFERENCE NEWS:

The 6th International Conference on Austronesian Linguistics Symposium on External Relationships of Austronesian Languages, Honolulu, Hawaii. Convenor: W.W. Schuhmacher.

This symposium will include the following papers:

Isidore Dyen (University of Hawai'i, Yale University); On Determining Proto-Austronesian's Next of Kin.

Laurent Sagart (CRLAO, Paris); Proto-Austronesian and Old Chinese: Evidence for a Genetic Relationship.

I.I. Pejros (University of Melbourne); Sino-Tibetan and Austronesian: Problems of their Interrelationship.

H.K.J. Cowan (Utrecht); The Mon-Khmer-Related Element in Chamo-Achetic: Mon-Khmer-Adstratum or Direct Austro-Asiatic Heritage?

Michael D. Larish (University of Hawai'i); The External Relationship of Moken.

Vitalij V. Shevoroshkin (University of Michigan); Austronesian and its Distant Relatives.

Robert A. Blust (University of Hawai'i); Position Statement.

Yuri A. Tambovtsev (L'vov Lesotechnical); The Distances of Hawaiian to Japanese and some Siberian Languages.

I. I. Pejros (University of Melbourne) and V. Shnirelman (I. of Ethnology, Moscow); Protoaustronesians and the Origin of Rice Cultivation: Regional Interdisciplinary Approach.

Steven R. Fischer (Meersburg); Mandatory Prologonemon to an Austronesian Study: Is there Evidence for a Non-Polynesian Substrate in the Oldest Rapanui (Easter Island) Documents?

Daniel Lagos (Universidad de Playa Ancha, Valparaiso) and José Miguel Ramírez (Museo Fonck, Viña del Mar); Mapudungu, the Language of South Chile: Phylogeny and Possible Lexico-Cultural Affinities to Polynesia.

The XVII Pacific Science Congress, 1991.

Titled "Towards the Pacific Century: The Challenge of Change" this important conference will be held in Honolulu from May 27-June 2. A program overview and information booklet is now available. The abstract deadline has been extended to January 10, 1991. Information can be obtained by contacting: XVII Pacific Science Congress, 2424 Maile Way, 4th Floor; Honolulu HI 96822. Phone: (808)956-7526, FAX:(808)956-3512.

LETTERS AND RESPONSES

Response to Dr. Steven R. Fischer

by M.A. Poriau, M.A., Ghent, Belgium

It is obvious from his report that Dr. Fischer didn't like the artistic concept of the Brussels Rapanui exhibition. Although Dr. Forment enthusiastically agreed to this concept, it is up to the designer of the exhibition to take the blame for it (other commentators would say the credit for it!).

At first sight Dr. Fisher's disagreement seems to be a

continued on the following page

Letters continued....

matter of taste and there would be no point in arguing with somebody who just doesn't like the "Gallic," "romantic" way of exhibiting in an "esprit français."

The true point, however, is that exhibition design is not a matter of taste. The very first aim of an exhibition is not of a didactic concern, for to instruct people and to make them share there are far better (and cheaper) means than an exhibition can offer. Neither are the experts aimed at with an exhibition, for they have ample opportunities to visit on private view and they are supposed to be free of any influence whatsoever, let alone of esthetic fantasy.

The very first aim indeed of an exhibition is to thrill and amaze non-expert people so that they are willing to be instructed and to share on further occasion. The whole "art" of the designer comes in where he knows HOW non-expert people, even hordes of raucous groups, are to be thrilled and amazed. It happens that my people are thrilled and amazed by esthetic fantasy and not by didactic reality. Le sérieux ça tue!

M.A. Poriau, Interior designer of the Brussels Rapanui exhibition.

CORRECTION:

Please note that the last sentence in the article by Steven R. Fischer, "Rongorongo Mechanics Reviewed," RNJ 4(1990), No.3, Page 44, contained the word changed rather than the correct word, chanted. Therefore the whole sentence should read: "Metoro and Ure Vaeiko did know exactly what they were doing, then, if only in regard to the manner in which the 'read' or chanted the *rongorongo* inscriptions before them."

THE LOST JOURNAL OF ADAM SMITH REVISITED.

The article regarding the lost journal of Adam Smith (see RNJ 4(4):39) by Dr. Steven Fischer has brought forth two interesting replies:

1) Dr. Fischer talks about the Journal of Adam Smith. In fact the real name of the man that Pierre Loti met is Christian Schmidt. He married a Chilean girl named Mercedes Salas. She left Rapa Nui with Dutrou Bornier on the *Indiaman* in May of 1875, arriving in Papeete on 8 June, 1875. Schmidt followed (probably on the *Ionia* on 5 July or on the 25th of September on the *Gironde*). Schmidt, his wife, and daughter established themselves in Mangareva after a trip through the Tuamotu Islands. Actually we work with his family on his genealogy. One of his descendants is a cousin and bears the same name (Cabral), that one of Dutrou Bornier through his daughter Marthe Jeanne.

Jacques and Corinne Raybaud, BP 20058 Papeete, Tahiti. (Note: the Raybauds teach history in Tahiti where they are preparing a Doctoral thesis on Easter Island from 1862 to 1888. Their D.E.A., "L'île de Pâques de 1722 à 1888 has been published (1989) and can be seen at the Université Paris X-Nanterre or in the Territorial Archives in Papeete, Tahiti.)

2)"Adam Smith"--a Dane on Easter Island in 1872.

When the French writer Pierre Loti came to Easter Island in 1872, he also met "an old Dane by the name of Adam Smith (also Smitt)" (Fischer, RNJ 4,3:39). As far as historical Easter Island is concerned, 1870-1880 may have been one of the roughest decades. Business interests in Tahiti had established a sheep farm in 1868, and friction soon developed between the manager, Jean Baptiste Onézine Dutrou-Bornier ("Te Pitopito"), and the missionaries. Consequently, the missionaries left the island in 1871, taking about 100 of their followers with them to Mangareva. Also during that time, several hundred islanders were shipped out to work on plantations on Tahiti. Dutrou-Bornier ruled the island with a brutal hand for five years, until he was assassinated by islanders. A year later, the population was at a record low of only 110 souls. Adam Smith therefore must have been one of the few eye-witnesses of this time and his (lost?) diary might surely have told us a great deal. Christian Schmitt (alias Adam Smith) had been on board a German ship that called at Easter Island around 1870. Maybe due to the German-French war that was going on in Europe, "Governor" Dutrou-Bornier did not allow the ship to leave but instead used her lumber to build himself a yacht. Christian Schmitt therefore chose to stay on Easter Island; what happened to the rest of the crew is not known. He married Renga Hinga and became the father of two daughters, Cecilia and Sofia (Sophie). Cecilia married Tuki Matahanga and had six children: Lucas (*1890), Taberio (*1891), Micaela (*1893), Maria Engracia (*1896), Moisés (*1897), and Maïa Luisa (*1898). The last three died a few years ago; they did not have their father's name (Schmitt) but used Kaituoe--as Renga Hinga was also called Rufina Kaituoe. Her name was taken over by the children when Schmitt left Easter Island.

Christian Schmitt went to Mangareva accompanied by his daughter Sophie; later they moved to Tahiti where the girl married Gustave Carlson (surely of Scandinavian descent). They had three children, Jean, Claudie, and Louis and the family is probably still living in Tahiti and is said to have records and documents from the hand of grandfather Schmitt--perhaps his Easter Island diary?

W. Wilfried Schuhmacher, Kirkebakken 13, 4621 Gadstrup, Denmark. (In compiling this material, I have benefited from the information kindly given to me by Rev. Father Luis B. Riedl, Parroquia Santa Cruz, Easter Island, and his informant, Benedicto Tuki.)

Letters to the Editor

Santiago de Chile.

Te agradezco el envío periódico del *Rapa Nui Journal*, el cual creo es un gran aporte a los Investigadores que trabajamos en Isla de Pascua. Con respecto a lo mismo, me gustaría agregar información a las dos noticias que han salido sobre el Proyecto Ana-Kay-Tangata, el cual se encuentra actualmente en su fase final.

Este proyecto de 3 años de duración titulado "Recuperación Arqueológico-Cultural y Monumentalización del sitio caverna Ana-Kay-Tangata en Isla de Pascua" ha sido financiado por la Dirección de Bibliotecas, Archivos y Museos y la Organización de Estados Americanos, instituciones a las cuales pertenece el derecho intelectual del mismo. Ha contado además, con el aporte de World Monument Funds y la Conaf en etapas puntuales.

El proyecto mismo consiste en varias etapas. En forma resumida estas son: una investigación climática periódica del sitio y pinturas, una prospección arqueológica que permita contextualizar el sitio y una propuesta de monumentalización, un diagnóstico del estado de conservación del sitio y las pinturas.

De estas investigaciones saldrá una propuesta de intervención de acciones concretas a realizar para la conservación, restauración y preservación del sitio y las pinturas.

Ahora bien, una vez finalizado el proyecto, se va a realizar una reunión internacional (20-24 octubre, en Santiago) para plantear y discutir las propuestas de intervención y a las vez, crear políticas de conservación del resto del patrimonio pictórico de la Isla.

Esta reunión está financiada por la D.B.A. y M. y la World Monuments Fund. Su contenido es netamente técnico y se propondrán políticas de corto, mediano y largo plazo. El Centro Nacional de Conservación y Restauración es Unidad Ejecutora de estos proyectos y en ellos participan como responsables: Mónica Bahamondez y quien suscribe.

Creo que hay una confusión con respecto a las informaciones y asumo mi responsabilidad como Coordinadora del Proyecto Ana-Kay-Tangata, al no aclararlos antes, pero como te contaba anteriormente aún no terminamos el proyecto y por lo tanto no teníamos intenciones de hacer difusión del mismo antes de tener los resultados de las investigaciones y propuestas de intervención concretas.

Por lo anteriormente expuesto, te rogaría se hiciera una aclaración en el *Rapa Nui Journal*, sobre nuestro trabajo.

No existe un estudio encaminado a decidir, si sacar o no las pinturas de su contexto, ni tampoco un estudio de factibilidad de llevarlo a cabo.

Se está planificando la publicación del proyecto completo y sus resultados.

Mária Eugenia Van de Maele, Coordinadora Técnica, Proyecto Ana-Kay-Tangata, Encargada Sección Pintura Rupestre-Mural, Centro Nacional de Restauración.

Buenas Aires.

Dear Editor: I also read about the "International Spectacular" that maybe will be held on Easter Island (RNJ 4(3), 1990). I am surprised that RNJ has not raised the banner against holding such a concert on the Island. After seeing what the San Marco Piazza looked like once the Pink Floyd concert was over, I shudder to think what could happen on the Island.... What about some support for holding the concert in Santiago, Viña, or any other place like

that which would be far more adequate? Don't you think that hosts of juvenile fans could really harm the Island after a concert?

Dr. A. Elena Charola, World Monuments Fund

[Editor's note: We are 100% in agreement with Dr. Charola but as the International Spectacular appears to have died a natural death, we have not pursued this matter. A rock concert held on the island sounds like the ultimate nightmare.]

California Moai..... Ten large *moai* mysteriously appeared on the bluffs north of a small California coastal town last August. Surprised travelers along Highway 1 screeched to a halt, cameras at the ready. As it turned out, the statues had been fabricated of styrofoam and set up in order to film a TV commercial advertising Isuzu automobiles. Film crew workers were seen casually picking up the statues and carrying them to their set locations, prompting on-lookers to exclaim, "so THATS how they moved them!"



The making of an Isuzu commercial on the California coastline.

MORE FROM HANGAROA

El Mercurio, Valparaiso

Measures adopted for Easter Island's hospital.

A series of measures designed to improve health services on Rapa Nui were adopted by the Valparaiso-San Antonio Health Service.

Governor Hey had petitioned the Health Service with the result that one of the doctors visited the island; it was noted that, because there are only two LAN-Chile flights a week, emergency cases must be treatable on the island for there may be no quick way to send them to the continent. The hospital functions 24 hours a day, has an adequate physical plant, and a sufficient staff. They can thus handle a quantity of medical cases and send those that require specialized treatment to the continent. During his stay on the island, the doctor spoke with the Governor, the Mayor and other island representatives. He left instructions to implement an Office

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HANGAROA continued...

of Coordination in the hospital. There also were talks of sending medical specialists every four months to the island. This will be decided upon after the hospital director sends statistics regarding the patients and their requirements.

Cardoen honored on Rapa Nui.

In an October ceremony on Rapa Nui, the local city government declared the industrialist Carlos Cardoen an "Illustrious Son" of the Island. Cardoen arrived to deliver a fumigation chamber to SAG (Servicio Agrícola Ganadero) and was received at the airport by Governor Hey and Mayor Juan Edmunds Rapahango. After delivery of the fumigation chamber, Cardoen assisted in the ceremony that inaugurated the lighting and background music systems which he had donated for the Sebastian Englert Archaeological Museum. The award of Illustrious Son of the Island is rarely given; two of the past recipients are William Mulloy and Thor Heyerdahl.

Corporación de Desarrollo.

A campaign has been initiated to preserve the archaeological patrimony of Rapa Nui. With the backing of the Ministry of National Welfare, the Corporation of Development on Easter Island (Corporación de Desarrollo) is appealing to the conscience of Chile and the world. Funds are being solicited from companies associated with island tourism, including LAN-Chile, to help find ways to protect and preserve the island's famous statues and other archaeological treasures.

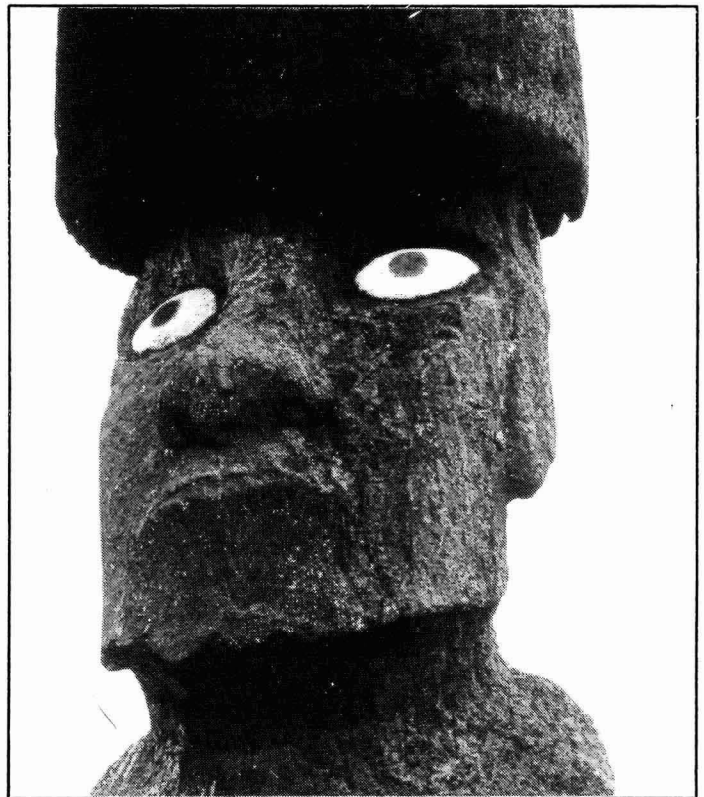
Contributions can be made to Corporación de Desarrollo de Isla de Pascua, Cuenta #540-3, Banco de Estado de Chile, Isla de Pascua.

Easter Island Cultural Center.

This project, involving 35 million pesos, will permit the islanders to develop a center for exhibition of native island arts and crafts, as well as for the development of the *rapanui* language.

Alberto Hotus, the president of the Consejo de Ancianos and spokesman for the Islanders, stated that "It is a distinct beginning of a road to participation and the betterment of the quality of life." The agreement was signed between the islanders and Ivan Radovic, the Executive Director of the Oficina Coordinadora de Asistencia Campesina (OCAC) in the presence of Governor Jacobo Hey, Mayor Juan Edmunds, and officers of OCAC. Radovic said it is important that the islanders have their own cultural center where they can develop their language, crafts and arts, and exhibit their wares for tourists. He stated that Chileans love the people of Rapa Nui and want to pay the debt the Continentals owe by trying to solve the principle problems that exist on the island.

Previously, OCAC had provided two windmills and two watering tanks for cattle, and they are now studying another project to help the island.



The famed statue at Tahai, Ko te Riku, has newly-fashioned coral and stone eyes, made and cemented in by the Consejo de Ancianos. Visitors comment that the eyes make the statue look like a worried businessman at tax time.

Photo: Helmut Kaufmann.

LIFE AND TIMES ON EASTER ISLAND...

A fascinating but little-known facet of *rapanui* life is the islanders' frequent use of nicknames (called "*sobre nombres*" in Castellano). All islanders have a Christian name but, in addition, they also have --and give-- graphic and often hilarious *sobre nombres* to their friends and enemies, as well as foreigners. Someone with freckles will be called by a name describing this condition; a person who is very fat or thin will have a descriptive nickname referring to his or her physical appearance. One young *rapanui* (very popular with the ladies) has a name that translates into "ram penis." But it is usually foreigners who are called (nearly always behind their backs) something embarrassingly close to the mark. Some of these names may be in Castellano, but many are in *rapanui* and thus escape notice by those not fluent in the language.

The person from mainland Chile who was in charge of constructing septic tanks was promptly dubbed "Captain S..."; his chief helper came to be called "stink"--a name he still goes by. One of the former Chilean doctors at the hospital who was VERY fat was dubbed "killer whale" because so many of his patients died.

A problem arises in that, should you be given a *sobre nombre* by the islanders, do you really want to know what it translates into? Oh, to see ourselves as others see us....

M. Dodds, Texas

ON OTHER ISLANDS

The Moriori of the Chatham Islands

W. Wilfried Schuhmaker

As dusk fell across the Chatham Islands on March 24, 1933, Tommy Solomon was lowered into his grave. Around him mourners packed his bedstead, cooking utensils, and the quality leather suitcases he had prized most among his possessions. Grief was deeper even than for the loss of a man. Solomon was the last full-blooded Moriori, the gentle people who for 600 years or more inhabited the tiny patch of land 800 km out into the southern Pacific.

Midway between the equator and the South Pole, so far out in the Pacific that the International Dateline was "kinked" to give them the same calendar as New Zealand, the islands are the first to greet each new dawn. By far the largest of the 10 islands is Chatham, with 320 km of shoreline. The island embraces a large lagoon that is bordered by low-lying isthmuses, sand hills and rolling braken. No one knows when the Moriori arrived or where they came from. According to King (1989) they arrived from New Zealand some time between the 9th and 16th centuries.

On the mainland, the Maori developed agriculture and urban communities; however, the Moriori spoke a distinct language, lived on fish and birds, and moved between temporary settlements.

The isolation of the Moriori ended in 1791 when Capt. William Broughton, commanding the brig *Chatham*, sent a cutter ashore and claimed the islands for King George. This first contact with the outside world gave a grim taste of what was to follow; at Skirmish Bay, a Moriori named Torotoro was killed and several others wounded in a dispute with British sailors. After Broughton came whalers and sealers whose wholesale slaughter destroyed much of the Moriori's source of food and clothing. Introduced diseases decimated them. In 1800 there were some 2000 Moriori; by 1861 their numbers had dropped to 160. In 1912 there were only a dozen. Maori crewmen accompanied the early whalers and sealers and reported back to the mainland that the Chathams had abundant food and few weapons. Taranaki Maori, fleeing the armies of Te Rauparaha and tribal wars in the north, took over a British ship by trickery in 1835 and forced its captain to ferry about 1100 men and women to the Chathams. These invaders were well armed with muskets and had little trouble subduing the Moriori and enslaving them. During the conquest about 200 Moriori were killed and some eaten. Moriori men were not allowed to marry for more than a generation and many of their women were taken by the Maori. The use of their own language was forbidden. Some continue to assert that this "holocaust in Paradise" is a Pakeha-created myth; others claim it will undermine Maori efforts. The clash of cultures that so often in the past has resulted in the decimation of entire peoples can be seen in the sad fate of the Moriori of the Chatham Islands.

Reference: Michael King *Moriori: A People Rediscovered*. Viking Penguin, Auckland, N.Z. 1989.

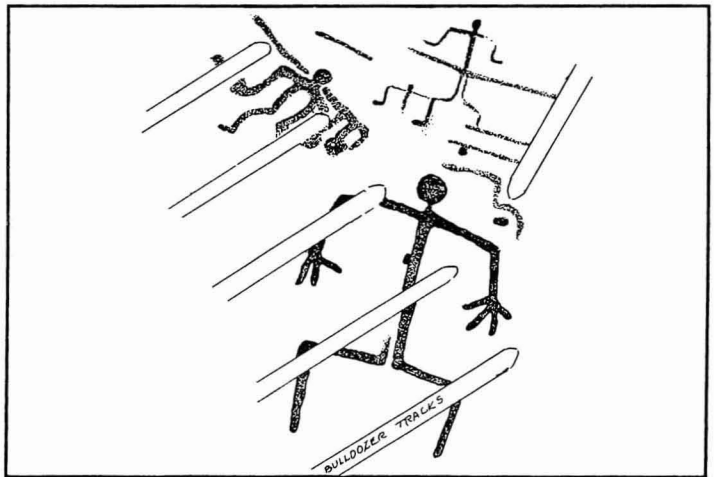
Hawai'i, the big island

Georgia Lee

The second field season to document the rock art at Puako, Hawai'i (see RNJ Vol.3(3), 1989) has been completed. During the prior field season, 2151 petroglyphs were recorded at two main sites in the area and many smaller sites were found further to the northeast in the kiawe forest. It was these smaller sites that were the focus of this year's project. Conducted under the auspices of the University Research Expeditions Program (UC Berkeley), six weeks were spent searching the forest for petroglyph sites, and surveying and recording those we found. In this manner we located 38 additional sites.

As the project progressed it appeared that the sites lay along a boundary between two *ahupu'ua*. Boundaries were very important in ancient Hawai'i and many *kapu* were connected with crossing them. Cox and Stasack (1970:20) state that petroglyphs may mark boundaries as well as trails and the crossing of a boundary may have "required" the making of a petroglyph. Judging from the design types we documented, the main site at Puako (Kaeo 1) appears to be earlier than those along the boundary line. It is possible that Kaeo1 was an early focus for rituals that dealt with family, genealogy, ancestors and '*aumakua* whereas those along the boundary line were later additions since the land divisions, *ahupu'ua*, were a later development.

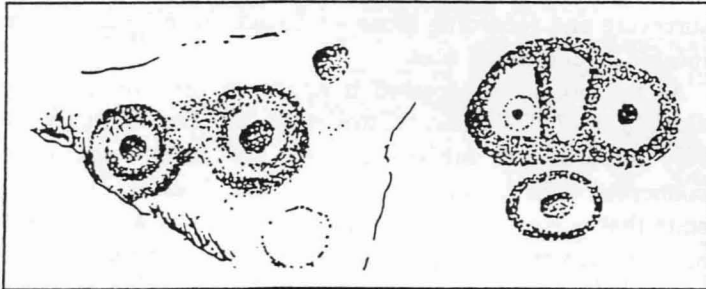
Last year we were distressed by vandalism done to the petroglyphs by individuals making rubbings and castings of the designs. However, this concern paled in comparison to the destruction wrought by bulldozers that plowed their way through the Puako area last March in response to a fire in the forest. The firebreak cut off sections of several sites and obliterated many petroglyphs; some were found with tracks running directly through them. As these sites had not been documented previously, we do not know how much information has been lost.



Petroglyph with recent bulldozer tracks running through it. This type of vandalism was recorded numerous times during the field season.

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Upon completion of the Puako sites, we documented petroglyphs at Anaeho'omalū and those in a large cave at Kalaoa; both of these sites are on the west (Kona) coast, south of Puako. In comparing the design types at these sites, the variations are apparent: along with other motifs, Anaeho'omalū has overwhelming numbers of circles and cupules (rare at Puako). Some side-by-side placements of circular elements result in eyes that bear an uncanny resemblance to the eye-mask face from Easter Island as well as the big-eyed faces of the Marquesas.



The motif on the left from Anaeho'omalū bears a close resemblance to the eye-mask design from Rapa Nui; the one on the right is reminiscent of Marquesan faces.

The cave at Kalaoa contains only anthropomorphic figures, most of them holding paddle-like objects aloft. The reason for the variations in design motifs between sites that are relatively close geographically is unknown at this time, and is deserving of further study.

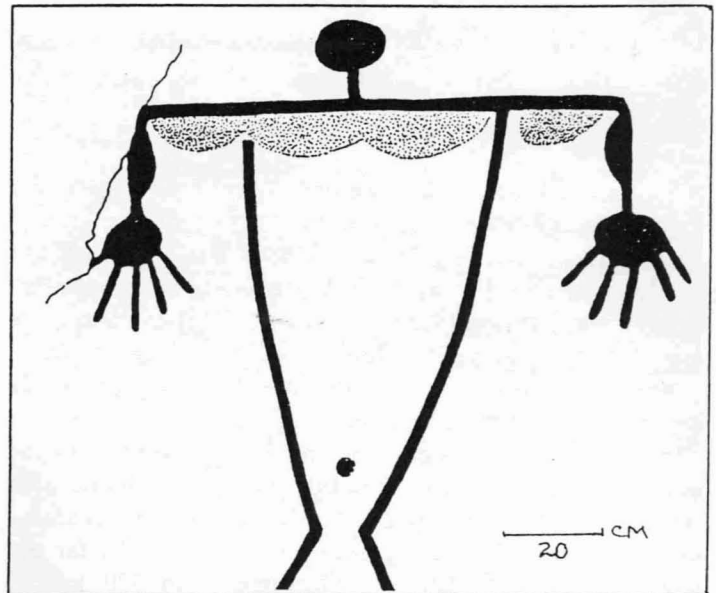
Analysis of the computerized data is expected to disclose such information as boundary or trail markers, and ritual practices. The ultimate result will come from a comparison with data from other parts of Polynesia, including Easter Island and the Marquesas, that may reveal information about the migration routes of the early Polynesians.

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Triangular-bodied figures with outsized muscles are typical of those found along the Kao Boundary sites.

GOODBYE ALAN: It is with regret and a sense of loss that we announce the resignation of Alan Davis-Drake as Editor of *RNJ*. His generosity had led him to overcommit his time. Alan set a high standard and made a particularly valuable contribution to the content, design, legibility and appearance of the Journal. Thank you, Alan; we shall miss you.

Georgia Lee, Ph.D. Publisher and Editor

Rapa Nui Journal is an international newsletter published quarterly for the benefit of those interested in Easter Island and Polynesia. Correspondence, articles, photographs, drawings, reviews of books and films, announcements of conferences and publications, and all related materials are invited. We cannot be responsible for unsolicited items or anything submitted without adequate return postage or International reply Coupon. If possible please send submissions on floppy disk for IBM-ASCII format.

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